

gained the cattle ; JLiY ( ~OSANAS) was associated  
with. Mm.<sup>a</sup> Let ns worship the immortal (INDEA),

who was born to restrain (the *Asuras*)\*

8. Whether the holy grass be cut (for the rite)  
that brings down blessings- ;<sup>c</sup> whether the priest  
repeat the (sacred) verse, in the brilliant (sacrifice) ;  
whether the stone (that expresses the *Soma* juice)  
sound like the priest who repeats the hymn ;  
on all these occasions, INDEA rejoices.

#### XI. (LXXXIY.)

The deity and the *Riski* are the same; but the metre is diversified.

The first six stanzas are in the *AnusMubh* measure ; the three  
next, in *UsJinih* ; the three next, in *Pankti* ; the three  
next, in *Gdyatr* ; and the next three, in the *TrisMubh* : the  
nineteenth verse is in *ih&.Briliati*; and the twentieth, in the  
*Satobrihati* •  
*metre.*

1. The *Soma* juice has been expressed,  
INDRA, Taiga

appeared, in order to light the way to the care where the cows.

were hidden."

<sup>a</sup> With *Indra*, according to the comment, which also identifies  
*JZdvya* with *JJsams* ;<sup>1</sup> and the latter, with **Bhrigu** : *Kavyaji*  
*pul-ra 'UkandBhrigv*; meaning, however, perhaps, only that *Usmnm*  
was of the family of *Bhrigu*\*~ -*Vishnu Pwrafa*, p. 82,-  
**n.** I . [See the new edition, VoL L, p. 152, and, particularly, a note at p. 200.]

<sup>b</sup> The text has only *yamasya jatam* : the comment explains the former, *asurdndm niyamandrtham*\*

<sup>c</sup> *Swapatydi/a*. Eesolving this into *m* and *ap&lya*,  
 Eosen ren-  
 ders itj *egregidm prokm cmfwmtn camsa*; and M.  
 Laiiglois lias  
*J@Unx **ffobtenir** une J&eursuss jwsterite, fie cJ^f He f&m*  
*%UeJ*.  
 understands it differently, and explains It  
 M4f%a, — for the sake/ of the descent, or coming  
 -down, **of** what  
 is §cxxL